









BOSTON.  
FRIDAY, FEBRUARY 1, 1839.

## THE ANNUAL MEETING.

As when a gullant bark, suddenly overtaken on her voyage by a furious hurricane, groans through all her timbers—now rising to a perilous height upon the storm-tossed billows, and anon plunging into the abyss of waters, yawning to devour—escape from destruction seeming to be almost hopeless; so has the good ship Abolition just encountered the most violent gale yet recorded in her log-book, to the imminent peril of her existence, and not without injury to her spars and rigging, and the loss of some of her crew. It was a white squall that struck her; and every experienced mariner knows that an ordinary tempest is nothing in comparison. There is little danger to be apprehended from the latter, for timely warning is given of its approach. The sunny face of the sky gradually assumes a troubled aspect, and all at once on the verge of the horizon portentous clouds are seen rising and thickening for the conflict, and the wind begins to whistle in fifts gusts, and the terror-stricken deep makes convulsive efforts to preserve its tranquility. Forewarned by these signs, the observant officers and crew bestir themselves accordingly—every sail is snugly secured, the hatches put down, and thus they safely bide the peltings of the pitiless storm. But a 'white squall' is another affair entirely. It is full of treachery and peril. The most practiced eye can hardly discern a single precipitation. One moment, the stately bark is seen under full sail, dashing merrily onward before a propitious wind to her destined port—the next, she is seen dismasted, or thrown on her beam-ends, or with sails all torn and fluttering in the gale.

Though the annual meeting of the State Society has terminated in a manner most gratifying to our feelings, and to the utter confusion of the faction who have sought to divide the anti-slavery ranks, yet the remembrance of its turbulent scene fills our breast with pain and sorrow. For the first time in our life, of the thousand abolition gatherings that we have attended in various parts of our country, have we seen professed abolitionists exhibiting a spirit of insubordination disgraceful to themselves, and injurious to their holy cause.

For the first time, likewise, have the enemies of human rights found occasion to point the finger of reproach at Massachusetts abolitionists, and to exult in view of their dissensions. A fearful amount of responsibility rests upon the men, of whose disorganizing measures we have already appraised our readers.

At the opening of the meeting on Wednesday forenoon, the number of delegates in attendance, from all parts of the Commonwealth, was unusually large—showing that an intense interest was felt in the proceedings about to be acted upon, and that, whatever might be the voice of the Society, the result would be decisive as to the wishes of the great body of abolitionists in this State. The forenoon was occupied with preliminary matters, and the reading of the Annual Report. No unpleasant outbreak occurred until the afternoon; when a question having arisen as to who were entitled to vote, Mr. St. Clair stated, in moving that 'all present present' be invited to take part in the proceedings of the meeting, he did not mean to include the women. Some clapping followed this explanation, on the part of some who are for keeping women in their appropriate sphere, which was instantly succeeded by a general hissing—many regarding it as a piece of deception, and so manifesting their disapproval in this reprehensible manner. During the remainder of the afternoon and evening, and a portion of the ensuing day, much excitement prevailed in the meetings, and it required all the firmness and decision of the President (for which he is remarkable) to preserve order. Indeed, the conduct of some of the Torrey faction was disorderly in the extreme. The more apparent it became that they constituted but an insignificant portion of the large assembly, the more boisterous and dogmatical was their behaviour. After all their sly management and deceptive proceedings prior to the meeting, to find themselves in a lean minority was more than they could easily bear. They were allowed to occupy at least two-thirds of the time, in the vain attempt to satisfy the audience that they were the only consistent abolitionists in the Commonwealth; that there had been no plotting, as had been laid to their charge; that the Liberator was a highly injurious publication, having abandoned the old standard; that its editor was recreant to the cause of the slave; and by admitting articles into his paper on the subject of Peace, and so on, nullified all that could be said or done respecting the duty of political action—and yet, (strange paradox!) believe their professions who will, that they had a high regard for the editor of the Liberator, and did not wish to abridge the circulation of his paper—and hoped it would continue to receive the support of abolitionists!!! If any evidence had been wanting to sustain all the charges we had brought against them, their conduct and incoherence of speech, on this occasion, more than confirmed the worst suspicions in regard to the purity of their motives and the object they had in view. It was apparent to all impartial observers, that they were not actuated by any special regard for the cause of the perishing slave, but by the strongest aversion to the Liberator and its editor. 'DIVIDE AND CONQUER' is manifestly their motto. Though they monopolized a large portion of the time in speaking, yet whenever any attempt was made to bring the discussion to a close, they clamored loudly about 'gag-laws,' &c.; it seeming to be their aim to talk against time, so as to weary out the patience of the audience, in the expectation that by every hour's delay, the immense majority against them would be reduced by the withdrawal of delegates. Of the course of argument that was pursued, we shall have something to say in another number. The dogma attempted to be maintained was, that it is the moral and religious duty of every abolition voter to go to the polls, whatever may be his views of government, and that whoever refuses to vote, however conscientious he may be on this subject, is to be treated as an enemy of the cause, and drummed out of the camp! On this ground, we have ever been disposed to the anti-slavery cause, as we have not cast a single vote at the polls since we became its advocates! Neither has our brother, Samuel J. May—and many of the most tried friends of abolition are in a similar predicament! This dogma is a most impudent assumption on the part of those who support it—warranted by nothing in the constitution or government of the anti-slavery association—and diametrically opposed to that liberty of conscience which is to be prized above all price. It is now resorted to merely for effect. The Liberator and its editor must be put down; and no matter by what means it be done, so it is accomplished. The hypocrisy of these political disorganizers will soon be made apparent to all who have eyes to see.

It will be seen, that the proposition to establish an anti-slavery newspaper in Massachusetts was indefinitely postponed by an overwhelming majority; and that, notwithstanding every effort was made to change its character, the Annual Report was adopted by a vote of 8 to 1; thus proving conclusively, that those who seconded the treacherous designs of that grand mischief-maker, and cordial participant in the Clerical Appeal conspiracy, Charles T. Torrey of Salem, were a very small minority. The vote upon the Report was declared as follows:—Years 1838, Nays 24! All those portions of the Report, which were contested, we have inserted without abridgment in the preceding page—to the exclusion of much other important matter.

Notwithstanding the decisive verdict of the Society against their project, the disorganizers are about starting a new weekly journal, to be called 'The Massachusetts Abolitionist.' There is great rejoicing among the pro-slavery divines, in all quarters. They care not what is substituted in its stead, only SINK THE LIBERATOR. From facts already within our possession, we cannot doubt that those professed friends, who have suddenly lifted their heads against us, are so disposed to every low artifice and the most scandalous misrepresentations, to carry their point.—Thus said the Lord, Cursed is he that trusteth in man, and maketh flesh his arm.

The anti-slavery house in this Commonwealth is now divided against itself—and how can it stand! What its most powerful enemies could not do, is now to be effected by the treachery of its former friends!

## MEETING OF FRIENDS OF THE LIBERATOR.

Agreeably to public notice, given on the adjournment of the Massachusetts Anti-Slavery Society, on Friday afternoon, a meeting of FRIENDS OF THE LIBERATOR was held at Marlborough Chapel on the evening of that day. The meeting first assembled in Hall No. 2, but notwithstanding a large portion of the delegates had returned to their homes, the place was not large enough to contain those who desired to furnish, at this crisis in the anti-slavery cause, a fresh testimony of their attachment to the paper that was instrumental, under God, in arousing from their long night of slumber, those who are now enlisted in the warfare against American slavery; and, consequently, an adjournment to the large and spacious Chapel became necessary. The meeting was called to order by EDWARD QUINCY; after which, FRANCIS JACKSON, President of the Massachusetts Anti-Slavery Society, was called to the chair, and J. A. COLLINS, member of the Andover Theological Seminary, appointed Secretary.

On motion of Mr. PETERBOROUGH of Andover, it was Voted, to appoint a committee of seven to draft resolutions, expressive of the views and feelings of the meeting. Whereupon, the following persons were appointed:

John Bailey, of New Bedford; J. N. Buffum, of Lynn; Edmund Quincy, Wendell Phillips, Samuel E. Sewall, Maria W. Chapman, and Thankful Southwick, of Boston.

Henry C. Wright addressed the Throne of Grace.

While the committee were engaged in preparing resolutions, interesting remarks were made by J. V. Himes, Philomena R. Russell, Henry C. Wright, Richard Thayer, and George Bradburn of Nantucket. The committee appointed to draft resolutions submitted the following for the consideration of the meeting:

Resolved, That the Liberator was the first paper devoted to the cause of immediate emancipation in the United States; and the first to brand the colonization scheme as hypocrisy, and prove it before the world the foe of the colored race; and

Whereas, it has ever been the consistent advocate of the rights of the slave, diverted from its onward course neither by the violence of mobs, the clamor of party selfishness, nor the opposition of spiritual wickedness in high places; and

Whereas, it has ever been fearless in its rebuke of faltering friends as well as of open foes; and

Whereas, with an instinctive sagacity which has anticipated every danger and defeated every plot, whether of open enemies or hollow friends; it has been the first to summon with trumpets the friends of humanity to the rescue;

Therefore, influenced by no personal sympathies, but by deep convictions of duty to the cause—

1. Resolved, That we regard the prosperity of the Liberator as identified with that of the anti-slavery enterprise.

2. Resolved, That with GEORGE SMITH, we believe that the Liberator should ever be dearer to the heart of every genuine abolitionist than any other paper; and that, among the many things in which THE ABOLITIONISTS OF OUR COUNTRY SHOULD BE AGREED, are the following:

(1) THE LIBERATOR MUST BE SUSTAINED.

(2) Its editor must be kept above want; not only, but mainly, for his own and his family's happiness; but that, having his mind unembarrassed by the cares of a paltry poverty, he may be a more effective advocate of the Savior's enslaved people.

Resolved, That, so far from looking upon the expression of the peculiar views of its editor on other topics as a fault, or esteeming it a hindrance to the progress of the abolition cause, we value the Liberator for its fearless toleration and free discussion of all truth; and though we do not hold ourselves responsible for any sentiments uttered in its columns, we abhor that sectarian bigotry which would prescribe free utterance, and clog its editor with the shackles of any party or sect.

Resolved, That while there exists among abolitionists such irreconcilable difference of opinion, both as to fundamental principles and on questions of party politics, so far from deeming the course of the Liberator faulty in respect to political action, we look upon the ground it has occupied as the only one upon which every individual action consistent with his principles and his conscience.

Resolved, That the women of Lynn, by their recent appropriation of \$500.00 to the Liberator, have, in this most trying crisis of our cause, shown a sagacity, foresight and liberality worthy of imitation and praise.

Resolved, That we regard it as a solemn duty to the oppressed, to use our utmost efforts to extend its circulation as widely as possible.

Resolved, That we earnestly exhort the abolitionists throughout the land, and especially those of Massachusetts, to take IMMEDIATE measures to multiply its subscribers, and thus enlarge the sphere of its usefulness.

Remarks in support of these resolutions were made by Amasa Walker, Wendell Phillips, and Edwin Thompson, after which they were unanimously adopted, nearly the whole assembly rising in their favor.

Papers were then circulated, 42 new subscribers obtained, and donations and pledges made in support of the paper to the amount of more than \$100.00.

D. K. Hitchcock, of Boston, offered the following resolution, which was adopted *unanimously*.

Resolved, That any and all attempts to deprive W. L. Garrison and Isaac Knapp of the fruits of their labors, as are shameful as they are nefarious; and we pledge ourselves to remain true to them so long as they remain true to the slave.

The meeting will be long remembered for the delightful harmony that prevailed, and for the spirit of zeal and devotedness that characterized its proceedings.

After voting to publish the proceedings in the Liberator, and to request all other papers friendly to the anti-slavery cause to copy them, the meeting adjourned *in die*.

FRANCIS JACKSON, Chairman.

J. A. COLLINS, Secretary.

NATHAN BROOKS and H. B. STANTON. In the present crowded state of our columns, it would not be convenient for us, even if we felt that justice required it, to our hands, to publish the elaborate and lengthy vindication of Mr. Brooks, respecting the Townsend affair, (now almost an old story) sent to us by an unknown correspondent at Concord, who signs himself 'A Friend of Man, White as well as Black.' But we feel under no obligation to give it an insertion in the Liberator.

We shall state our reasons briefly:

1. The controversy is between Mr. Brooks and Mr. Stanton, over their own proper signatures. Mr. S. asks no assistance of any correspondent. It is to be assumed that Mr. B. is able to make out as good a case for himself as any one can for him. If he can refute the facts and reasoning advanced by Mr. S., he knows that we shall most willingly allow him ample space to do so in our columns. We prefer to let the principles settle this matter between themselves.

2. Our correspondent thinks that Mr. Brooks had good and sufficient reasons for believing, that Mr. Stanton had labored publicly to propagate an idea in relation to him, which was false, absolutely and entirely false! Be it so, for argument's sake. As both Mr. S. and ourselves have explicitly executed Mr. Brooks from all participation in the Townsend affair, what more can be required of either?

3. The 'fifty-seven' individuals, who have testified over their own signatures that Mr. Stanton did not argue at the Concord Convention as Mr. B. alleged, upon the (anonymous) authority of 'several abolitionists,' have thus vindicated Mr. S. from calumnious aspersions, and exculpated Mr. B. from all blame as to the closing of the Townsend meeting-house, so far as relates to anything that was said or done in that Convention.

## MEETING IN FANEUIL HALL.

THE OLD CREED OF LIBERTY RIGHT SOFT UP!

The granting of Faneuil Hall to the anti-slavery citizens of Boston, after so many refusals on the part of the City Authorities, is to be regarded as one of the most cheering signs of the times, and will carry dismay to the remotest corners of the South. We knew that this event would come to pass in all due time. Although a prophet, nor the son of a prophet, yet, in the darkest hour of the anti-slavery enterprise—immediately after the great pro-slavery meeting held in Faneuil Hall in 1835, and just before we were roughly handled by five thousand gentlemen of property and standing—in a letter addressed by us to Harrison Gray Otis, we said among other things in defence of our good cause—

'THE SPIRIT OF SEVENTY-SIX shall yet rise from its ashes, and blot out that calumny! The case of the bleeding slaves shall yet be pleaded in Faneuil Hall, in tones as thrilling, in language as stirring, in eloquence as irresistible, as were ever heard within its walls.'

On Thursday forenoon, of last week, the doors were thrown wide open to the friends of immediate and unconditional emancipation, and most animating was the spectacle witnessed on that memorable occasion. Although the mercury ranged several degrees below zero, and there was no fire to warm the immense hall, yet there was no flinching on the part of those in attendance—some three thousand persons of both sexes, was a time that tried the bodies as well as the souls of the audience. Every thing went off happily, and with rapid applause. As no previous arrangement had been made, either in regard to the speakers, or the resolutions to be offered, all that was presented and said came forth spontaneously, affording an excellent variety of style and topics. The speakers were received with every demonstration of gladness, and we heard not a discordant note from any quarter of the hall; though some very severe things were said in some of the speeches, calculated to excite opposition, if there had been any hostile spirits in the assembly.

Of the character of the speeches delivered on the occasion, some idea may be formed by reading the resolutions offered, and examining the list of speakers below. We regret that no reporter could be obtained; but as our bro. Leavitt, of the Emancipator, was present, who holds the pen of a ready writer, we shall probably have from his pen a sketch of some of the proceedings. As each resolution was presented to the meeting for adoption, the response that followed was tremendous. Not a voice was heard in the negative! Never since the walls of the venerable building first resounded to the inspiring appeals of the sons of Liberty, has there been greater unanimity of feeling manifested, or a more cordial reception given to the speakers in Faneuil Hall. How have the times changed within three years! *Loos Deo!*

It was an affecting and thrilling sight to see the venerable SERP SRAVAGE, of Duxbury, (father of Peleg Sprague of this city,) stand up in the very place where his son stood in 1835, advocating with all his soul a cause which that son had so strongly repudiated as detrimental to the Union, and repugnant to the spirit of the U. S. Constitution. May it not be hoped, that the time is near at hand when the son shall in Faneuil Hall respond to the sentiments of the father, and publicly acknowledge a radical change in his views of the principles and measures of the abolitionists?

Resolved, That the friends of the immediate abolition of slavery in the District of Columbia.

The meeting was organized by the choice of Francis Jackson, Esq. of Andover, and J. A. Collins, Esq. of Boston, as Secretary—opened with prayer by the Rev. George Scott, of Lowell; and after addresses were made by the Rev. Mr. May, of Scituate; J. W. Brown, Esq. of Lynn, Wendell Phillips, Esq. of Wm. L. Garrison, Esq. of Boston, Rev. Mr. Colver, and Edmund Quincy, Esq. of Boston, Rev. C. P. Grosvenor, of Worcester, Hon. Seth Sprague, of Duxbury, C. P. Pettibone, of Andover, and Rev. Joshua Leavitt, of New York, the following resolutions were adopted.

Resolved, That the slaves of this country ought instantly to be set free, and brought under the protection of law.

Resolved, That immediate emancipation does not mean that the slaves shall be turned loose upon the world, to be justly regarded as a class of irresponsible masters, they shall really receive the protection of law—that every husband shall have his own wife, and every wife her own husband, both of whom shall be justly regarded as their proper persons, and placed under the protection of law—that all trade in human beings shall be regarded as felony, and entitled to the highest punishment; that all those laws which now prohibit the instruction of the slave, shall be instantly repealed, and every man shall be free to provide schools and instruction for their intellectual illumination; that such emancipation would 'give protection to millions who are now at the mercy of a few irresponsible master-drivers,' so that 'every man, every woman, every child, and every slave, should be free to the land of the living.'

Resolved, That there are at the present time, the highest obligations resting upon the people of the free states, to remove slavery by moral and political action, as prescribed in the constitution of the United States, and that their relation to slavery is criminal, and must be broken up.

Resolved, That in all consistency 'the whole American people ought to be an Anti-Slavery Society; that this is the only principle upon which our government can be justly regarded as a government of the people, and that the spirit of civil and religious liberty requires it; that the Declaration of '76, and the spirit and letter of our Constitution require it; and that we must be wholly inconsistent with ourselves, if we do not by every laudable exertion, endeavor, by all means sanctioned by law, humanity, and religion, to effect the abolition of slavery in the United States.'

Resolved, That 'so long as slaves are held in the District of Columbia, and in the Territories of the United States, so long as ours is a representative government, subject to the will of the people: so long as Southern States deprive the colored citizens of New England of the rights of their liberties and laws, and so long as the commands of Jesus remain binding upon all men, whatsoever we would that men should do to you, do ye even so to them;' so long as there remains any flesh in our hearts, any physical or moral affinity between us and our enslaved brethren, any love for God or man in our souls, it can never be true that the people of New England are not bound to use their moral and political power to overthrow slavery in the United States.'

Resolved, That if from any place a voice of remonstrance should go forth in thunder-tones against the adoption of the infamous gag resolution in Congress, coming from any quarter, and especially from a representative of New England, denying to the people the sacred right of free speech, and to their representatives the freedom of speech, that place above all others is Faneuil Hall; that we the people of this Commonwealth lift up that voice in one mighty burst, from full hearts, and with an unconquered and unconquerable spirit, and that, instead of tamely submitting to this daring and despotic measure, we hereby pledge ourselves, before God and the world, that we will resist it in a manner worthy of freemen and Christians.

Resolved, That Samuel Adams, and the other Fathers of American Independence, who have raised their voices in behalf of human rights, rejected and despised that false idea of liberty, which would compel every one of their fellow citizens to purchase his freedom by forsaking his country; and that we, breathing the same free spirit, and inheriting the same free principles, repudiate, as adverse to freedom and the rights of man, the American Colonization Society.

Resolved, That when Doctors of Divinity teach the doctrine, that men are at liberty to pass by the suffering and down-trodden slave, with no regard to his wrongs—when they write books for the purpose of justifying the circle of human Responsibility, that the slave shall be left outside of the circle, then the demand is imperative on every citizen to constitute himself a Doctor of Divinity, and spread out again this contracted circle to its original limits—the limits of Universal Liberty.

Resolved, That the Abolition Revolution of 1833, and the American Revolution of 1776, aimed at a similar object—the enfranchisement of a whole nation.

Resolved, That whether the members of Congress maintain freedom of speech in the Capitol or not—Massachusetts and Faneuil Hall are never gagged.

Resolved, That the Resolutions of this meeting be transmitted to our Senators and Representatives in Congress, with a request to present them; and if they are not received and acted upon in a suitable manner, to retell them, that they may be published to the world, as the evidence that the voice of Faneuil Hall can no longer be heard by American Legislators in the Halls of Congress.

Voted, That so far as in us lies, we hereby revoke, rescind, and annul the resolutions passed by a meeting of citizens in this Hall in August, 1835, expressive of their sympathy with the slaveholders of the southern States.

Voted, That these resolutions be published in the daily papers of this city.

FRANCIS JACKSON, Chairman.

J. A. COLLINS, Sec'y.

FARE DISCUSSION. One of the friends of the new Anti-Liberator paper, who is pledged to obtain a certain number of subscribers for it, in a letter to us, dated a fortnight since, says—

'I have thought it might be well to have a new paper, and have wanted to have a hand in it, that I might combat what I call your grossness and dangerous opinions on some important subjects.'

There are but two subjects discussed in the Liberator by us or our correspondents, viz. Abolition and Peace. On the former, our friend will not charge us with holding any erroneous or dangerous opinions. As to the latter, we advocate the universal forgiveness of enemies, for Christ's sake. If the doctrine be fallacious, it can be refuted in our own columns. What need, then, of a new paper?

If any of our opinions are to be combated by that paper, then, unless it disavow free discussion in its pages, it must admit our replies. In that case, how will it differ in its character from the Liberator?

How can it avoid a discussion of the 'woman question,' as connected with the anti-slavery cause, except by refusing to be free and impartial? If it shall take sides against the women, and yet exclude articles in their defence, what better will it be than a cowardly and despotic periodical? If it shall tolerate a free discussion of the merits of that question, why on that ground will it not be just as objectionable as the Liberator?

How—if true to the cause of humanity—can it avoid rebuking a corrupt priesthood and church, for their hostility to immediate emancipation? If it shall be faithful in this particular, why should it not give as much offence to both as the Liberator?

If it shall undertake to decide that it is the religious duty of every abolitionist to go to the polls, how—except by stifling all discussion—can it refuse admittance to the other side? If the discussion be free on this subject, why should not the new paper be as objectionable as the Liberator? If it shall merely urge abolition voters to carry out their principles at the ballot-box, does not the Liberator do the same thing now?

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Resolved, That if from any place a voice of remonstrance should go forth in thunder-tones against the adoption of the infamous gag resolution in Congress, coming from any quarter, and especially from a representative of New England, denying to the people the sacred right of free speech, and to their representatives the freedom of speech, that place above all others is Faneuil Hall; that we the people of this Commonwealth lift up that voice in one mighty burst, from full hearts, and with an unconquered and unconquerable spirit, and that, instead of tamely submitting to this daring and despotic measure, we hereby pledge ourselves, before God and the world, that we will resist it in a manner worthy of freemen and Christians.

Resolved, That Samuel Adams, and the other Fathers of American Independence, who have raised their voices in behalf of human rights, rejected and despised that false idea of liberty, which would compel every one of their fellow citizens to purchase his freedom by forsaking his country; and that we, breathing the same free spirit, and inheriting the same free principles, repudiate, as adverse to freedom and the rights of man, the American Colonization Society.

Resolved, That when Doctors of Divinity teach the doctrine, that men are at liberty to pass by the suffering and down-trodden slave, with no regard to his wrongs—when they write books for the purpose of justifying the circle of human Responsibility, that the slave shall be left outside of the circle, then the demand is imperative on every citizen to constitute himself a Doctor of Divinity, and spread out again this contracted circle to its original limits—the limits of Universal Liberty.

Resolved, That the Abolition Revolution of 1833, and the American Revolution of 1776, aimed at a similar object—the enfranchisement of a whole nation.

Resolved, That whether the members of Congress maintain freedom of speech in the Capitol or not—Massachusetts and Faneuil Hall are never gagged.

Resolved, That the Resolutions of this meeting be transmitted to our Senators and Representatives in Congress, with a request to present them; and if they are not received and acted upon in a suitable manner, to retell them, that they may be published to the world, as the evidence that the voice of Faneuil Hall can no longer be heard by American Legislators in the Halls of Congress.

Voted, That so far as in us lies, we hereby revoke, rescind, and annul the resolutions passed by a meeting of citizens in this Hall in August, 1835, expressive of their sympathy with the slaveholders of the southern States.

Voted, That these resolutions be published in the daily papers of this city.

FRANCIS JACKSON, Chairman.

J. A. COLLINS, Sec'y.

FARE DISCUSSION. One of the friends of the new Anti-Liberator paper, who is pledged to obtain a certain number of subscribers for it, in a letter to us, dated a fortnight since, says—

'I have thought it might be well to have a new paper, and have wanted to have a hand in it, that I might combat what I call your grossness and dangerous opinions on some important subjects.'

There are but two subjects discussed in the Liberator by us or our correspondents, viz. Abolition and Peace. On the former, our friend will not charge us with holding any erroneous or dangerous opinions. As to the latter, we advocate the universal forgiveness of enemies, for Christ's sake. If the doctrine be fallacious, it can be refuted in our own columns. What need, then, of a new paper?

If any of our opinions are to be combated by that paper, then, unless it disavow free discussion in its pages, it must admit our replies. In that case, how will it differ in its character from the Liberator?

How can it avoid a discussion of the 'woman question,' as connected with the anti-slavery cause, except by refusing to be free and impartial? If it shall take sides against the women, and yet exclude articles in their defence, what better will it be than a cowardly and despotic periodical? If it shall tolerate a free discussion of the merits of that question, why on that ground will it not be just as objectionable as the Liberator?

How—if true to the cause of humanity—can it avoid rebuking a corrupt priesthood and church, for their hostility to immediate emancipation? If it shall be faithful in this particular, why should it not give as much offence to both as the Liberator?

If it shall undertake to decide that it is the religious duty of every abolitionist to go to the polls, how—except by stifling all discussion—can it refuse admittance to the other side? If the discussion be free on this subject, why should not the new paper be as objectionable as the Liberator? If it shall merely urge abolition voters to carry out their principles at the ballot-box, does not the Liberator do the same thing now?

## DISTRICT NO. 4.



## IS P

The following is an extract from the Boston Herald of October 18, 1773:

The Rev. Dr. J. M. McKim, of New York, has been elected to the chair of the history of the church in the United States, at the annual meeting of the American Historical Association, held at the University of Chicago, last week.

ment of office.

**Tuition**—The expression of opinion by the Senate yesterday, "At the meeting of the Trustees of Harvard University, held in the hall of the Chamber, two important appointments by the President were reported for consideration, viz.: to be Myron F. Power, formerly of Haverhill; and Walker, D. D. of Chatham, to be director of Civil Policy and Moral and Intellectual Training."

The Senate yesterday's joint resolution was by Mr. Maynard for the amendment of the constitution of the United States. This resolution of the President shall be elected in the next four years to the college of trustees, as the Secretary General of the Treasury, the Treasurer General he elected by Congress, and so in such manner as shall be prescribed, and his member of Congress shall be the sole officer in the Government, after the expiration of two years they shall be created to be a member of Congress.

**Tail**. The highest chimney in England was built by Mr. Masparr's English workmen. It is three hundred and sixty feet tall to the summit.

**DR. HITCHCOCK,**  
**DENTIST**  
COURT ST., corner of Stoddard St.  
EXTRACTING, Filling, Cleaning  
and all other dental work done at  
new and superior instrument is avail-  
able to all others. The time occupied  
in extraction is but a second, while the pain or  
suffering occasioned by the use of our  
superior tools are almost none. All  
all cases is given to the improved Tool.  
Price, 25 cents. Artificial Teeth—Teeth

secret observer cannot discover any evidence of opportunity to decay, they are important values.

**Filing Teeth** decay with the *pusst* of polio-dentally decayed, if taken early, can be removed by a simple, and serviceable, it also can be neglected until too late. Teeth filled with gold, and warranted. See to it that the individuals in the city and from the country to call and see specimens.

Single Port Teeth, 2d. Filing 1st. 25 cents. All Operations Warranted.

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**IMPORTANT NOTICE.**

**JEWELL, T. B.** Executive Agent for the *United States Vegetable Locomotive* Co. County, have appointed Agents in the towns, of whom the Genuine Medicine may be obtained:

**Will—**Thos. G. Farnsworth, P. M.  
**—**Samuel H. Lovett.  
**—**Thomas Nicholson.  
**—**George W. Burnham.  
**—**John A. Egeron & Co.  
**—**Wm. A. Parish—Samuel Reed.  
**—**Is Plains—Daniel Richards.  
**—**Samuel Emerson.  
**—**S. Daniel—Wm. Eaton.  
**—**James C. French—Steven Bradford—Benj. Parker.  
**—**Wm. A. Parish—Geo. Spafford & Co.  
**—**George Newhall, P. M.  
**—**James C. French—Samuel Reed.  
**—**A. H. Thack & Co.  
**—**Charles Smith, 3d.  
**—**Nathaniel Pringle.  
**—**A. N. French—E. Love.  
**—**Wm. A. Parish—E. Porter.  
**—**Charles Whipple.  
**—**O. Blackinton.  
**—**Samuel N. Baker.  
**—**E. D. French.  
**—**David Starr.  
**—**Samuel A. I. W. R. Millet.

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DEAR READERS speak in qualified terms of  
 of the G. M. P. P. L. F., whereas the  
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 WES & JEWETT, Boston.  
 No. 133 Essex Street, Boston.  
 Dr. Brandt's General Agent for Essex Co.

NOTICE.  
 —3 Rooms in a brick house, situated on  
 at No. 12. There are no stairs, and  
 pipes for rain water. Rent very low. Inquire  
 at No. 15.  
 JAMES N. BARLOW, Agent.  
 Jan. 25, 1839.

PARTICULAR NOTICE.  
 RECEIVED, at the Boston Tea Store, 220  
 at No. 1, signed the *Young Men's*, a few  
 of pure Sugar, a few of pure Molasses,  
 of pure Molasses, together with a very choice  
 of pure Molasses, usually kept in a first class

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GENTLEMEN or Ladies from the country, who  
 will, find it for their particular advantage  
 if above, kept in a first class  
 rather at wholesale or retail  
 the country will receive prompt attention.  
 Jan. 25, 1839.

CHARLES WISE'S

FREE LABOR DRY GOODS  
North Fifth st. one door above Arch st. Pa.  
from a distance punctually attended to.  
cop times.

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PENNSYLVANIA HALL.  
received, and for sale at 25 Cornhill, Boston.